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The Masonic Craftsman

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of Freemasonry*

In This Issue: Should Lodges Be Limited In Size?

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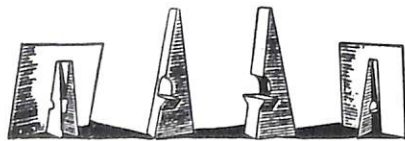
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The George Washington National Masonic Memorial

NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

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FINISH IT At the last meeting of the George Washington Masonic National Memorial Association, held in the auditorium of the Memorial at Alexandria, Virginia, a stirring speech was made by Melvin M. Johnson, who is a director of the association, in which he pleaded for the completion of the magnificent edifice at Shooters Hill, which is to be for all time a testimonial to the Masonic merit of this country's first President.

He backed his words with something more substantial in the form of a cheque for \$10,000 from the Supreme Council A. A. S. R. N. M. J., of which he is sovereign grand commander.

The meeting itself was attended by 137 representatives of forty-one grand jurisdictions.

This work to which the Craft has set its hand should be finished. True, like all great undertakings, it cannot be hurried. Yet from the president's report, "there was but little work done last year," and while idleness is evident, a reproach rests upon the whole fraternity and an impression created which is unfavorable.

While the sum thus far expended, \$3,963,352.24—an average of \$1,000 a day over a period of ten years—seems large, in the light of the membership of over three million, it is really small. There is not a penny of debt on the structure, the wise policy of spending only when the money was actually in hand having been established at the start. This great national Masonic undertaking is worthy of the whole-hearted support of the Craft generally, and it is hoped that each grand lodge will recognize its responsibility, inject a little new life into its effort, and respond to the appeal of the illustrious Massachusetts brother in substantial and productive form, promptly and effectively.

PERSECUTION It is becoming increasingly evident to the student of current Masonic events that in certain European countries there is a definite desire to banish Freemasonry and render it supine.

More and more, especially in those countries which are dominated by autocrats, and on this side of the Atlantic in the neighboring country of Mexico, which may be said to have been dominated by the Roman Catholic hierarchy, all sorts of crimes are attributed to "the Freemasons."

Every member of the Craft in the English-speaking world knows that the fraternity is entirely innocent of all subversive influence to government. The Craft

does not concern itself with politics—discussion of such subjects is strictly and specifically forbidden in the lodgeroom.

For this reason, perhaps, English-speaking Freemasonry has been singularly free from oppression or threats of repression at the hands of government officials. In fact many men at the top of administrative office here in state and national affairs are themselves members of the Craft.

Freemasonry has nothing to fear while its hands are clean, as they are and will continue to be; yet we cannot help a feeling of strong sympathy for those abroad less fortunately situated.

One is forced to the conclusion that much of the present persecution of Freemasons is due to the fact that these men by reason of their upright conduct are an obstacle to the foul plans of ambitious politicians whose torrents of calumny find converts among the masses of the ignorant and who would make enemies to "the state" of all men who differ from them in their opinions.

To render practical assistance at such a time is not easy. Little can be done other than to give assurance to our foreign brethren that their cause is not lost and that so long as they steadfastly maintain the true traditions of the Craft, no power on earth can harm them, and that in due time their enemies will be confounded and baseless charges which have been made against them will fall of their own weight. Even though the present is dark, truth and justice will ultimately prevail.

World changes occur so rapidly no man knows what will happen next. One thing is certain: the basic principles of Freemasonry are as solid and unchanging as those of any human organization in existence. Their roots lie deep in the heart of humanity. No passing phase or transitory power can prevail against Truth, which is fundamental.

SHARING A grand master to whom had been allotted a part in the discussion at the Grand Masters' Conference in Washington, recently struck a note which has an important bearing upon non-attendance and the indifference of Freemasons which is apparent to all observant members of the Craft and which has been a source of much concern to its leaders.

Grand Master Lawson D. Willis, of West Virginia, in the course of a most interesting talk, said, among other things: "*Jaded and lukewarm members may be*

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Alfred Hampden Moorhouse, Editor and Publisher.

induced to attend on special occasions by artificial means, but the backbone of the attendance in our lodges consists of those brethren, who, early in their Masonic careers, caught the holy fire from the instruction and advice of a well informed brother. If the opportunity is wasted, it seldom presents itself again. The spark may be preserved and fanned into useful service only by participation in the ceremonies, the charities, and the fraternal enterprises of Freemasonry from the beginning of the man's apprenticeship."

Is not this the solution to one of the problems confronting Freemasonry in this country today? And is it not another reason for the advocacy of smaller lodges where men can have a share in lodge activities?

Obviously in the great metropolitan lodges there is not room in the organization for all workers who desire to participate. Their very numbers preclude this. But within a smaller lodge an intelligent and broad-minded master will see to it that each individual member has some specific, individual, personal responsibility.

'Tis so easy to "let George do it"; few men upon entering Freemasonry, but are willing to take up a part of the burden of carrying the work along, both inside and outside the lodge room. If he is not to be encouraged, but destined to become just a sitter on the sidelines, expected to patiently observe the ritual and little else, it will not be long before he becomes "just another member" to whom a notice is sent monthly with an annual bill for quarterages, and the Craft will be the loser.

The suggestion made by our southern brother deserves careful consideration. Intelligent action upon it will relieve some of the anxiety of masters of lodges who are now wondering how they may interest the brethren in the affairs of their lodge.

ABROAD What a wide term that word *abroad* is!

And how inextricably are our own affairs mixed up with those outside the confines of these dominions. Gone are the days when a nation can live to itself alone—completely. The complications of modern civilization prevent this. In simpler days, when men's needs were comparatively few, and he thought of essentials rather than extraneous things; his interests were largely concentrated upon the affairs within his own immediate environment.

Today this is changed. What transpires in Addis Ababa may have its repercussions in Oshkosh, Wisconsin, as when a pebble thrown into the ocean sets in motion a wave which extends to the uttermost shore—so the affairs of Timbuctoo can and do affect the destiny of Paris.

Economic and social relations have ramifications everywhere. And where formerly time as an essential element extended and dissipated those influences engendered by evolution or revolution in distant parts and prevented a keener interest, now with the marvels of science making communications between faraway parts of the world almost instantaneous, matters of moment are spread upon the front page of the daily papers, and one may read of events at the breakfast table of events transpiring, paradoxically enough, according to the clock, actually before they happen. The whole world is in truth one family. Several billions

of human souls with the problem of self-preservation first and then the security of the family and other social units up to the top in the nation, absorbing their thoughts.

Within the variety of strata embraced in universal humanity are all the elements of peace and harmony, of struggle and destruction, with a thousand other gradations in between. Vibrations of human impulse, like those of a fine violin, spread throughout all the world into every place where humans foregather.

Human institutions, lacking the force of Truth and functioning without Divine guidance are weak things at best, so a continuous struggle proceeds throughout society. Men of force and personality persuade themselves that they are sent to control the destinies of others. Insofar as they do this with an eye single to the Truth, these strong men can be and are of great benefit to the race. Lacking the self control of a mind open to Divine guidance, however, their efforts are of scant avail, serving but as a means of destroying one order and substituting another, perhaps less suitable. Fruits of Despotism are bitter; yet in the nature of things Time heals even the taste of this, and individuals allow themselves to be exploited in the same manner, again and again, as their ancestors were in other days and generations.

Certain ameliorating agencies tend to soften the harshness of life. Among these, while not predominant, perhaps, stands Freemasonry:—four million men, free born, of good report, enlisted in a cause or enterprise comprehending many beneficent motives—among them Charity—which is but another name for Love.

By reason of the weaknesses of human nature dissonance appears. Wrong trails are followed, one of the commonest of these being that of state and national politics. As a consequence the motives of the fraternity are often misunderstood and its beneficent objectives obscured by reason of doubt and suspicion.

Abroad, today, Freemasons who have, perhaps, been overzealous in pursuing strange paths, or in their loyalty to their ideal of Craft service, have brought down upon themselves cruel and often unjust oppression at the hands of those who differ from their idealism: oftentimes for no other reason than a realization that Truth is destructive to human ambitions and aspirations.

In Europe, particularly, where so many conflicting elements are struggling and nationalism is rampant, Freemasonry has had to bear the brunt of savage attack. Coercion has been practiced without limit, and even death has been the reward of good men holding fast to their Masonic faith.

To unscramble the mess of misunderstanding at present existing is impossible without an exhaustive analysis of the evidence in its entirety. It is well to know all sides of a problem. For which reason we print elsewhere in this issue a communication recently received from abroad, bearing on persecution in European "Freemasonry."

Translation necessarily leaves the subject a little obscure in spots; yet we venture to say the argument and explanation set forth will be found interesting to our readers.—A. H. M.

A Monthly Symposium

Topic: Should Lodges Be Limited In Size?

The Editors:

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SMALL LODGE DESIRABLE

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

THE question of the desirability of large or small lodges resolves itself into the relative effectiveness of the two. Freemasonry being of the essence of fraternalism it seems logical that better results can be accomplished where small units or groups familiar with the individual weaknesses or strength of its members exist.



The strong ties emphasized in the obligations assumed at the altar must of necessity, if they are to bear full fruit, have such a field in which to function that the utmost results in effective usefulness are derived.

In the small lodge this, it is believed, is possible and practicable. In a body with five hundred or more members the individual at best tends to become lost; the amount of good his influence and personality may generate is spread so thin as to preclude best results.

The kindly word, the gentle admonition, the friendly pat on the back and those delightful intimacies which exist between men who meet in full confidence upon a common level and work for a common cause are among the greatest treasures of Masonic fellowship.

More good can be accomplished where individuals concentrate in a comparatively small, workable group than in the unwieldy, large lodge.

Overhead expenses of lodges are relatively equal. Spectacularism is not possible in the small lodge, of course; and that is well. The greatest good accomplished through Masonic means is not accompanied by the loudest noise nor is it done in the grand manner—rather does Freemasonry function best in quiet, closely-knit groups wherein each individual has a personal knowledge of and interest in the welfare of all.

Ambitious men sometimes seek to use the craft for ulterior purposes through the medium of the large lodge. Their efforts in the smaller lodge are nullified in this respect. These men seldom grasp the real significance of Masonry.

To be sure, a case may be made out for the large lodge, but it is pretty generally true that a maximum of advantage both to the individual and to the craft at large derives from the smaller body.

There are instances in this country of memberships running to more than a thousand in one lodge. What proportion of such an aggregation can one hope to call

his friend or brother, and how is it humanly possible for a man to have more than a superficial knowledge of all the manifold workings in such a vast organization?

Small lodges, preferably composed of men in similar social or professional circumstances, seeking earnestly for light, dispensing charity in a way impossible otherwise, accomplish much more than the lodge which is distinguished principally for its size—and little else besides.

We prefer the smaller lodge.

LEANS TOWARD LIMITATION

By J. A. FETTERLY
Editor *Masonic Tidings*, Milwaukee

THERE is a vast difference between law and custom or usage. In considering the subject for this month it is impossible to determine exactly what it means. If we are to discuss the advisability of limitation of the size of lodges by Grand Lodge edict or law, that would admit of one line of reasoning; if it is proposed to discuss the limitation by custom or usage, that is "a horse of another color."



In England and many continental countries, it is customary to have small lodges—small, that is, compared to the American product. There probably are not to exceed a dozen lodges in all Eng-

land with as many as 200 members. Much the same custom is usual in France, the Scandinavian countries, Switzerland, etc.

It must be borne in mind, however, that this is not a law—it is merely a custom that has been developed through the centuries.

As far as known, no Grand Lodge has ever legislated to limit the size of individual lodges within its obedience.

There are many arguments that can be advanced in favor of the wisdom of limiting lodges in size. The smaller lodge, by reason of the greater intimacy of its members, can more closely parallel the Masonic ideals it teaches than can its larger neighbor. It is handicapped, however, by a smaller income and a lessened reservoir of ability on which to draw.

The dangers which beset lodges with a membership of 1,000 or more are much the same as those which trouble big churches, large corporations, etc.—the formation of cliques, inefficiency and susceptibility to the charge of "coldness" and a lack of fraternalism. Of course, cliques can and do manifest themselves in

lodges of 200 members or less, but they are more rare and, when formed, can be more quickly and effectively squelched.

Of course there is a limit in the "littleness" as well as in the "bigness" beyond which no lodge can function effectively—either as a business institution or as a fraternal body. If too large, it becomes unwieldy, inefficient and hopeless from a fraternal standpoint; if too small, it will certainly become anemic and useless.

Just where the line of demarcation falls in either case, we leave for wiser heads than ours to decide.

NO ARBITRARY LIMITATION

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

THE WRITER is strongly of the opinion that no limitations should be placed upon a lodge's membership, and this without reference to the relative efficiency and desirability of large and small lodges.



It is a traditional principle of Freemasonry that a lodge is the best and only judge of who shall constitute its membership, and that there is no power that can compel it to admit members who are not acceptable. It would therefore appear logical that there should also be no interference with a lodge's privilege to admit all candidates it may deem acceptable, provided of course

that they are proper persons for Masonic fellowship. The ceaseless grind of Grand Lodge legislation has left constituent lodges but scant discretionary privileges, but in a general sense the selection of its membership has not been abrogated, nor should it be.

The only reasonable motive for limiting the size of a lodge is that one may become so large that it cannot function Masonically to the best advantage. It has been asserted that lodges have in some instances grown so strong numerically that they developed a tendency to be a law unto themselves and become somewhat defiant of authority. In such a case the offense would be an individual delinquency, with no more bearing on the question of limitation than any lapse from the proprieties which might be indulged in by a lodge with a much smaller membership. The remedy is readily available, and the discipline should be visited upon the particular lodge giving offense, rather than by legislating against all lodges.

How does it come that a particular lodge grows large? Assuming that no improper solicitation has been indulged in, is it not a logical assumption that a lodge grows in membership because of its reputation for being an excellent body in which to hold membership? Free will and accord, while it applies primarily to admission into the fraternity as a whole, is not compatible with dictation as to which group of Masons a man should associate with. Suppose a lodge reaches the limitation fixed, and presuming that someone has the infallible wisdom to fix the exact limitation beyond which there is injury to the craft, what would you do with candidates of acceptable attainments who

present themselves for admission? Would you tell them politely that there are enough good Masons to do the work of the fraternity?

The chief argument in favor of small lodges is that its members are all acquainted with each other and therefore enjoy more genuine fellowship with their brethren than is possible in a lodge of larger membership. There is some ground for such an assertion, but it is only a half truth, for there are many members of large lodges who have formed intimate friendships with a larger number of brethren than is found upon the entire roster of a smaller organization. It cannot be denied that there are today many lodges which because of the smallness of their membership, with consequent meagerness of resources and strength, are unable to function properly and are restrained from doing some of the things for which they are organized.

Whatever conclusion is reached by an individual as to the relative desirability of large and small lodges, it represents primarily merely an individual preference, which in itself is a good reason why there should be no arbitrary limitation, so that each may choose for himself the size of the lodge which has the greatest appeal for him.

The size of a lodge has but little to do with the amount of Masonry to be found within its doors.

MUST BE JUDGED ON RECORD

By J. E. MORCOMBE

Editor *Masonic World*, San Francisco

"SHOULD Lodges Be Limited As to Size?" This sour topic for the month might perhaps have been of a greater pertinence some few years ago. As affairs go now but few of the craft bodies are likely to assume unwieldy proportions. However, the subject is still worth discussion.



The argument in favor of large lodges proceeds on the assumption that a greater economy in operation is possible; that activities can be maintained beyond the capabilities of small and meagerly supported and equipped bodies. On the other hand we are told that lodges having a small and compact membership can work together more effectively; that there is a more intimate contact of the brethren, and that thus the bond of fraternity is of greater holding force.

The large lodge, numerically considered, may be no more than a mob, without cohesion or definite purpose. Or it may be a perfected organization, co-ordinated in all its parts, and operating powerfully to the advancement of the craft. There are examples, doubtless within the knowledge of every reader, of the sort first mentioned. Such a lodge will have, let us say, in excess of a thousand members. No adequate provisions are made to take up, co-ordinate and put to use the individual or group capabilities. The brethren boast of the size of their lodge, without realizing that it is flabby, disjointed and pitifully weak. The members are practically unknown to each other and there

fore cannot work in unison. The influence of such a body is negligible at the best; it may be a reproach in comparison with smaller but active lodges.

As against this showing a few real organizers have builded Masonic lodges to a breath-taking size, and to a wonderful success. Such was the good fortune of Palestine Lodge of Detroit. We believe that Palestine has not fallen from its high estate. But here we speak of it when our knowledge was more complete. We recall it when Brother A. J. Pitts, its incomparable secretary, was in charge; when its *Bulletin* was of recognized value through the entire range of universal Masonry, and when its thousands of members were welded together by means of a score of activities, and all united to make Palestine a potent influence and an example to the craft, not only in its own jurisdiction but throughout the entire country. The record of Ivanhoe Lodge of Kansas City will duplicate many of the good things thus said and that are of proof.

It is true, as often alleged, that the smaller lodge can be so organized and conducted that the membership will become personally attached one to another,

can accomplish much, and that the very spirit of the craft has its highest development and manifestation in such surroundings. But unless there is efficient organization and full utilization of individual qualities, the small body must remain weak and obscure, unable to accomplish anything beyond mere routine. Energies and financial resources are exhausted to secure no more than a continued existence.

One would be justified in opinion that the lodge of size sufficient to furnish a fit personnel to carry on all needed work, to provide a liberal support for all activities, could most nearly approach the ideal. It would escape the very real dangers that at times will threaten the overgrown body. But organizers of the type needed are born, not made; nor are they trained in the school of routine. Without them the large lodge is a nondescript mob, and the small body pitifully useless.

All argument resolves itself into the simple proposition that one must judge every lodge, large or small, on its record; its usefulness will be gauged by the quality of its leaders.

A COMMUNICATION

Relating to the Campaign of the Press in Various Countries Against Freemasonry, Attributing to the Latter the Responsibility of the Attempt of Marseille

ANNEXE FOR BRO. ALFRED H. MOORHOUSE

"Referring to the resolution adopted by the Grand Lodge of Kentucky United States America¹, on one part, and of the decision of the meeting of the International Masonic Association² held at Luxembourg in September, 1934, on the other.

"The Grand Lodge 'Jugoslavia' considers itself authorized to draw the attention of all the regular 'Obediences' even those with whom it has not yet had the happiness to enter into fraternal relations, to the campaign of slander against Freemasonry in several coun-

tries of Europe. It is possible that this campaign is wide-spread and that it has even found an echo in one part of the American press.

"This campaign of slander against Freemasonry having been launched the day following the murder at Marseille of the King of Jugoslavia and of the French Minister of Foreign Affairs, tends to trouble the judiciary instruction which is being held now relative to this horrible attempt and to sow confusion in the public opinion of the entire world even amongst the Freemasonry of the universe!

"The documents collected in this present communication will contribute to enlighten the Masons of the entire world on the origin and the real aim of this propaganda against universal Freemasonry.

"It is above all a telegraphic agency of the press called the 'Oriente' whose office is at Rome, which took upon itself to spread to the world the most fantastic accusations against Freemasonry.

"Two days after the attempt at Marseille, that is to say the 10th of October 1934, the 'Oriente' announced that its Bulletin had published information according to which a Masonic lodge of Grenoble would have decided to 'clear out' the Balkanic dynasties, because these represented the last reactionary vestiges of past times, and it added textually:

"After the murder two days ago at Marseille which cost the life of the regretted King of Jugoslavia the French police had the duty to search what accords existed between the preparation of the regicide of Marseille and the Grand Orient Maconnique."

"On its part, the *Corriere della Sera* of the 27th of October published under the title of: 'The complicity of the Masonry,' a fictitious information dated from Geneva, thus worded:

"The news affirming the complicity of Freemasonry

in the murder of King Alexander has found different echoes in all the European press and even in the American press. The 'Oriente' agency is even able to give new precisions on this subject. The greater part of these regicides are bound up with Masonry. In Jugoslavia, Masonry, that is to say the one which belongs to the Grand Orient, gave Princip, who was a member of the 'Pobratim' Lodge of Sarajevo and all the Jugoslavian revolutionaries are members of the different lodges of 'Sumadiya,' 'Kosovo,' 'Stvaranje,' and of the 'Pobratim' At. of Zagreb. The leaders of the Croates have all obtained the thirtieth oriental Masonic grade called 'The cry of revenge' where the initiated learns to hunt the octopus which symbolizes the power of the Pope and the crown which is the symbol of dynastic power."

"A leading daily newspaper, the *Czas*, of Pologne, of clerical tendency (published at Cracovie) in an article published on the 21st of October striving to liberate Hungary from the responsibility of the attempt of Marseille writes for instance: 'The Hungarians cannot be considered as responsible for the mysterious murder, in which the murderer was able to procure his passport from the archives of the Czechoslovakian Consulat. The French attack Hungary and not Czechoslovakia because the Masonry of the 'Grand Orient de France' detests the Hungarians.' (?)

"The radio-station of Budapest broadcasted on the 22nd of November 1934 a fictitious information from Varsovia, thus termed:

"The tragedy of Marseille has been provoked by the Grand Parisian Lodge of the 'Grand Orient.' The motive was that the 'Grand Orient' saw in King Alexander the biggest obstacle to the acknowledgment of the existence in Russia of the Soviets, although Benes and Barthou had been respectively sent to Belgrade in 1933 and 1934, in order to prepare the ground for this acknowledgment. In refusing formally to lend himself to this acknowledgment, King Alexander placed himself in direct opposition to the 'Grand Orient.' In consequence, the Grand Lodge considered him as a condemned man, and the Grand Lodges at Prague and Varsovia were aware of that."

"At the same moment, the Italian press reproduced under the title: 'La Maconnerie regicide,' information dating from Rome written thus:

"Princip and Cabrinovic, the murderers of the Archduke Francois Ferdinand, were Masons, members of the Masonic Lodges of Sarajevo and Zagreb, and we have demonstrated the fact that the actual leaders of the 'Oustachis' (Croates terrorists) were all members of various organizations belonging to the 'Pobratim' Lodge of Croatia³. We are in accord with a Grand Parisian Review, which holds that the 'Oustachis' were also in accord with the Central communism of Vienna, in as much as the Raditchiste party from which they sprang forth, professed faith in communism at the time of Raditch, and that the

³ Nevertheless Ante Pavelitch and Pertchetz, the two leaders of the Croate Terrorism lived in Italy from where they freely directed the terrorist activity against Jugoslavia.

As a consequence of the attempt of Marseille, they were both arrested, but the Italian government has refused up till the present their extradition in spite of the formal demand of the French government.

Raditchiste party adhered to the international agrarian communism."

"The leading French weekly *Je suis partout* published information from which is drawn the following extract:

"We have said, and we repeat it, that the regicide of Marseille must be searched for among the Masonic lodges. Lately, the French police arrested at Grenoble, —where is to be found the seat of the famous Lodge of the 'Grand Orient' which, last spring, swore to put to death the kings of the Balkans,—a man named Luigi Viscara, in whose pockets were found identity papers with different names. This man Viscara (Is this his real name?) was the organizer of the anti-fascist meetings where not only fascism was attacked, but also Jugoslavia and in a vulgar manner, the late King Alexander, and all this, in order to serve French Masonry."

"For this reason, we again repeat this fact that Masonry is the principal culprit."

"The Vatican and its service of propaganda in various Catholic countries are surely not exempt from taking part in the campaign which is still pursued against Freemasonry since the attempt of Marseille. It is sufficient to glance over the comments in the clerical newspapers in order to obtain the proof of this. Thus, the leading weekly catholic organ called *Sept* prints in an article published in its number of November the 2nd:

"King Alexander of Serbia has been killed but not burned alive; M. Barthou was mortally wounded but he was not cut in pieces nor his limbs, still palpitating, exposed in a butcher's stall. Nobody had seized them, neither one nor the other, nor were they hanged by the neck with a placard at their feet on which was written: 'Swine to be sold.' This is what has been done to several priests in the recent revolution in Spain (?) by the miners of Asturias instructed in this new method of civil war by the Soviets."

"The press gives this news in a short column; a leading evening newspaper suppresses a certain part of it. On the contrary, in the press are published all telegrams, speeches, interviews, correspondence, photographs: newspapers are filled with the murder of the King of Jugoslavia and the grief of the royal family of Jugoslavia, the indignation of the people of Jugoslavia, the tears shed in the streets of Belgrade by the children of Jugoslavia, the corteges formed in sign of mourning, candles in their hands, by the students. Does not all this seem to be a perfect sham?"

"It is superfluous to insist more on the activity of the Catholic clergy against Freemasonry and against the countries which respect its salutary work. It is an incontestable fact that the Catholic newspapers of the entire world, and especially those influenced directly by the Vatican, are too ready to reproduce and to comment favorably on all these informations which are as injurious as they are groundless and which spring from official sources, Italian and Hungarian, and presume to place the responsibility of the attempt at Marseille on Freemasonry. The people of Jugoslavia and especially the Freemasonry of Jugoslavia are aware of these reasons for a long time. In fact, the Roman Catholic Church cannot forgive and will never pardon

¹ On the proposal of the T. Ill. Br. John H. Cowles, past Grand Master of Kentucky, the Grand Lodge of Kentucky adopted, unanimously, the following resolution:

"Whereas, the world is passing through a most distressing period and those of us who are fortunate enough to live in America do not fully understand how our brethren are suffering in those countries where freedom of speech, freedom of thought and freedom of action is denied;

"Masons have, by some governments, been forbidden to practice principles of the Fraternity through their organized lodges. The fundamental principle of freedom of thought and freedom of speech is denied Masons in other countries;

"We believe that if this world is to be saved from the great depression it must be done on the principle of brotherhood."

"Therefore, we feel that the Masons in other countries can render great service if given the opportunity to do so, and it is resolved by the Grand Lodge of Kentucky that the sympathy of the Grand Lodge of Kentucky be extended to the brethren who are deprived of their rights, and we request those in authority throughout the world to extend to the members of this Fraternity the privilege of practicing and applying the principles of Masonry through organized lodges."

² The "Convention" of the International Masonic Association of 1934 decided to centralize all documents of interest to the Masonry of the entire world, and has charged the Grand Chancery of this Association to distribute periodically communications to the Obediences adhering to it and even to those who are not members.

post-war Serbia of 1914 as having been the direct cause of the downfall of the all-powerful monarchy of Austria-Hungary, this very apostolic dynasty of the Hapsburg! It is true that this latter was used as a prop for the expansion of Catholic influence in the Balkans and towards the Orient, which continued until 1914, at the same time under the aegis of Austrian-German imperialism. If certain Catholic newspapers since the end of the war, even those published in France or in countries supposed neutral, lend themselves more or less to the intrigues of the revisionists aiming at Central Europe, it is because they received the word of command directly from the Vatican. This latter serves its own interests in the restoration of the Austrian-Hungarian monarchy and of the dynasty of the Hapsburg. The Vatican puts forth every effort and uses every means in order to succeed in this restoration which would from that moment serve as a stay not only to the expansion of German imperialism, but also to that of Italy.

"Moreover this affirmation is to be found in the official document which is the secret report of the embassy of Austria-Hungary in connection with the Vatican and which this latter had communicated to the Government of Vienna, on the date of the 29th of July 1914, that is to say the same day on which Austria-Hungary declared war on Serbia. In this report the ambassador rendered an account of his audience with the Pope, whom he had taken into his confidence on the decisions taken by Austria. Here is the essential paragraph:

"In the course of past years, his Holiness has expressed the regret that Austria-Hungary should have neglected to chastise her dangerous neighbor of the Danube.

"The Pope and the Curia recognize in Serbia the canker which little by little would penetrate the monarchy to the marrow and which, given time, would finish by wearing it out.

"In spite of all the experience in other countries in the course of past years by the Curia, Austria-Hungary is and remains a Catholic state and the strongest rampart of the Christian faith of our century. The downfall of this rampart would signify for the church the loss of her strongest stay; in the struggle against orthodoxy, she would see fall her most powerful champion.

"Thus, even as it is for Austria-Hungary an immediate necessity of personal conservation to have disappear from her organization, if need be by force, this destructive evil, so is it also for the Catholic church an indirect necessity to do all or to approve all that can be done to serve this aim' . . .

"This official document is not only a confession. It is also the meaning of all the campaign of calumny spread over the world, one moment accusing Serbia of the attempt at Sarajevo, another moment to French and Serbian Freemasonries or the governments of the triple entente: France, Russia and England.

"These accusations have been spread over the world above all since the General Ludendorff has expressed them in order to demonstrate the unresponsibility of the Germany of Kaiser William 2nd for the European war.

"Now General Ludendorff is not the instigator but simply the agent who discloses all these accusations. The person responsible for them is in fact R. P. Puntigam, superior of the order of Jesuits of Bosnia, then a province of Austria. The Jesuit, Puntigam, asserted to have been present at the process of the attempt of Sarajevo in the year of 1914. He has published from this process a report under the pseudonym of 'Pharos' which has been diffused in the entire world by the Austro-Hungarian propaganda.

"In this pamphlet can be found the first accusations brought against the 'Grand Orient de France' to have desired to destroy the Catholic empire of Austria-Hungary by means of the attempt of Sarajevo against the Archduke Francois Ferdinand (1914).

"At the very moment that R. P. Puntigam operated thus for the profit of Austria-Hungary in Bosnia, there was at the head of the Jesuits at Rome another Austrian, R. P. Ledochowsky, General of the Jesuits. The latter could not ignore the actions of his subordinate in Bosnia nor, above all give him permission to do so without first obtaining the approbation of the Roman Curia.

"If this calumnious campaign has not succeeded in convincing the entire world of the thesis of Ludendorff, it has succeeded in raising doubt in the minds of Masons in certain countries. A past grand master of a lodge which is very dear to us doubted to such a point that he was obliged to ask in confidence from one of the Yugoslavian Masons 'if it was really true that some of the Serbian Freemasons were compromised in the attempt against the Archduke Francois Ferdinand at Sarajevo, and above all among those who had been condemned as the authors or accomplices of this attempt.' Now if this illustrious Mason had not been influenced by the calumnious campaign of German militarism, he would have understood himself how absurd was such an accusation inasmuch as the murderer and his accomplices were all young men under 20 years of age and besides they were all natives of Bosnia, an Austrian province, where Masonry was absolutely interdicted. In consequence, even their parents could not be members of it. Moreover the famous German committee for the search of those responsible for the world war, instituted by the Reichstag the day following the signature of the Treaty of Versailles which worked nearly twelve years under the presidency of Professor Delbruck, intimate friend of the ex-Kaiser, he himself acknowledges that the responsibility of the war of 1914 must be attributed to the ensemble of the imperialistic policy pursued by Austria-Hungary in the Balkan peninsula. This latter was upheld by her ally Germany who thus opened up a way for her economic expansion in Asia Minor and in Arabia as far as India.

"This example demonstrates better than one could explain it that something remains from the calumny directed against Freemasonry by her adversaries, even among Masons themselves; and for a stronger reason it exists more so in public opinion.

"It is the same thing as the attempt of Marseille. The revelations of the judiciary inquiries, avowals of the accomplices of the murderer who have been arrested and questioned, the plaint of the government of

Jugoslavia presented to the S. D. N. and the sentence of this latter have enlightened the world about the circumstances in which this attempt had been prepared and executed. The result of these inquiries proves that the murderer of Marseille and his accomplices were common malefactors who were sought after by the police of their own countries for crimes committed previously. Having succeeded in escaping and taking refuge in Italy and Hungary, they should have been arrested and delivered up as is done in all civilized countries, for common law criminals. Instead of which they have formed terrorist bands in the two countries where they trained freely in camps placed at their disposal in view of further attempts.

"If they have been able to enter France in order to execute the attempt of Marseille it is only due to their false civil states mentioned on their passports, which were in perfect order, and delivered by the Hungarian authorities who were competent to do so. In consequence, the information put forth in the present communication has no other aim than to prove the absurdity of these accusations brought against Freemasonry. Nevertheless there remains to bring to light a troubling fact that those whose responsibility has been demonstrated and recognized by the S. D. N. for the complacency with which they contributed to the preparation of the attempt of Marseille, belong to these forces which combat relentlessly French Freemasonry. The proofs set forth in the present communication do not admit of a doubt. Freemasons in all parts of the world should meditate on these proofs and seek to draw from them an indication for their future line of conduct. They can understand without much effort that it is a life and death struggle between the church of Rome and the people who wished to be free from her domination. And if she attacks with even more animosity Freemasonry, it is because in certain countries she is helped by an imperialism or militarism which serve her as much as she serves them in order that each of them may accomplish their aims.

EDITORIAL

PEACE In the quiet calm of the lodge-room during the period of labor is typified the essence of peace. In the East under the letter "G" and symbolic, all-seeing eye, presides the master, ruling and governing his lodge. Assembled about him are his equals, who by their franchise have placed him there because of his qualities of character and leadership.

Orderliness and harmony are evident in every movement. Beneficence characterizes each action. When the work is not in process, and business is being discussed, a due and careful consideration is given to every subject presented. No man's opinion is disregarded. Unhurried dignity and intelligent procedure prevail. Under such auspices the intuitive sagacity of men find full play, the distracting and destructive influences of the outside materialistic world seem far away—part of another sphere.

Subjects discussed in Masonic lodges have largely to do with the welfare not only of the lodge itself, but of each individual member comprising it, although these latter may not be mentioned by name.

"The official organ of the Grand Lodge of Switzerland *Alpina*, in its number of the 15th of December, publishes the following statement:

"The directors of the Roman Catholic Church have not renounced their dream of hegemony over Christian countries. They have persisted in holding aloof from all the big reunions of Christendom of which the culminating point was the Ecumenical Congress of Stockholm. Rome will dominate, but we would wish her to serve with loyal arms to obtain this success. Not having succeeded in overthrowing Protestantism and the other professed dissidences she attacks Freemasonry. In certain countries the struggle is very active between Rome and Freemasonry.

"Personally, and many of our friends partake of this sentiment, we have never been able to approve of this fact, as a Mason and as a Christian. We deplore these struggles and we thrust from us all persecutions no matter from where they emanate. In any case, if we can judge from what a certain portion of the Catholic press dares to say of Swiss Freemasonry, we must admit that we were mistaken in our belief that it would be possible to draw near her."

"To judge from the above we are convinced that the complete destruction of Freemasonry in the world would not content in any way the Church of Rome. On the contrary, it will incite her rather to attack the more robust rampart which is the Protestant and Anglican Church, which are at the same time the stay and guardian of democracy and of its institutions. Such a view is sufficient in itself to draw the attention and to disquiet not only the lodges of Great Britain and her dominions, Holland, Denmark and Norway, the United States of America, and the entire Protestant world.

"As for the three hundred and fifty millions of Roman Catholics spread over the world, it is to be hoped that they will finish by perceiving that they are dupes in these bellicose elements which in Europe constantly threaten to trouble the peace of the people and to hamper their pacific evolution."

Throughout is evident the desire for Truth and a sympathetic consideration of the vital matters of human welfare.

Here is no place of discord; and any man who is privileged to participate in the deliberations must be impressed with the sanctity of human relationships in the orderly conduct of lodge affairs.

Why, then, should not these same men in their lives outside the lodge room seek to emphasize those very virtues which make Freemasonry what it is? Calm reflection is needed upon many matters distracting humanity today. Strife and confusion, misunderstanding and consequent misery are largely the result of ill-sponsored, ill-considered policies; a leavening influence is needed. Who better than Freemasons can be found to exert that pressure upon the restless and harassed world, which will give those large results that will be conducive to improvement so sadly needed.

To seek to accomplish this purpose should be the desire and ambition of every one of the four million men embraced within the Masonic world.

No worthier objective is to be found anywhere.



GRAND MASTERS, AT THE WHITE HOUSE, FEBRUARY 20, 1935

Reading from left to right: 1—John Stansbury, Wyoming; 2—Ezra M. Wilson, Oregon; 3—Frank S. Gould, Michigan; 4—John T. Wood, Idaho; 5—Dee D. Stockman, Utah; 6—Mark I. Forkner, North Dakota; 7—E. G. McKeown, Minnesota; 8—M. S. Roberts, Tennessee; 9—George W. Livingston, Maryland; 10—W. O. Wingate, Delaware; 11—James Whetstone, Arizona; 12—Otto R. Heiligman, Pennsylvania; 13—Reuben Perry (D.G.M.), New Mexico; 14—C. D. Chapman, Maine; 15—J. Claude Keiper P.G.M., Dist. of Columbia, Secretary of Conference; 16—C. W. Ellenwood, Ohio; 17—C. W. Littlefield, Rhode Island; 18—R. V. Whiting, California; 19—S. H. Rubel, Mississippi; 20—DuVal Smith, Missouri; 21—V. R. Johnson, Nebraska; 22—W. J. Ballou (D.G.M.), Vermont; 23—O. E. Cain, New Hampshire; 24—C. L. Allen, Massachusetts; 25—B. G. Saxton, Iowa; 26—E. D. Thomas, Georgia; 27—R. F. Ebbs, North Carolina; 28—Harry Yeo, Indiana; 29—G. W. Craven, Montana; 30—G. C. Niemeyer, Illinois; 31—E. L. Prann, Connecticut; 32—J. B. Bunn, Arkansas; 33—R. Elliott Owens, New York; 34—L. D. Willis, West Virginia; 35—Hebbert Henderson, Kentucky; 36—Thos. W. Hooper, Virginia; 37—R. S. Regar, Dist. of Col.; 38—Loomis Baldrey, Washington; 39—John H. Crooker, Texas; 40—O. Frank Hart, S. Carolina.

Who Is the Oldest Mason In the World?

By HAROLD V. B. VOORHIS
Fellow Philalethes Society
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The answer to this query is always open to further question. The very nature of the question itself prevents a statement from being made with a full degree of certainty that any individual man holds such a distinction—and then we have a condition which is ever changing because of the advanced age of these brethren themselves. Nevertheless, egotism prompts me to consider the rating here assigned as correct for the present, and such judgment is based on an investigation of the longevity of Masonic membership of every brother with a record of seventy years or more as a Freemason that has come to my knowledge during the last ten years.

We shall not attempt to give either a complete Masonic record of any of these venerable brethren in our files nor any account of their Masonic connections, but simply bring to notice a few pertinent facts concerning the four oldest living Masons, the five oldest living Scottish Rite thirty-third degree Masons of the Northern Jurisdiction (the Southern Jurisdiction does not publish a directory), and where these brethren

fit in with the complete list of Masons who have been seventy-five years in membership—all regardless of personal age.

The four oldest Masons are:

1. Cyrus E. Hull, born on October 28, 1830, now residing in Los Angeles, California. He was made a Master Mason in Hampden Lodge of Springfield, Massachusetts, on March 23, 1853, and has, therefore, been a Mason for eighty-two years. On October 3, 1866, he became a charter member of East St. Louis Lodge, No. 504, East St. Louis, Illinois, which Lodge, two years ago, presented Brother Hull with an 80-Year Medal—the only one ever issued in the world. Brother Hull, according to a letter received in February of this year, was then in good health.

2. William H. Amos, born March 23, 1835, now residing in Hillsdale, Indiana. He is reported to me as having been a Mason about seventy-eight years ago, but the information which is necessary for proof of his membership has not reached me in time for this article.

3. J. L. Bledsoe, born March 17, 1838, now residing in Enterprise, Alabama. He was made a Master Mason in Georgetown Lodge, No. 63, Georgetown, Georgia, on May 13, 1859, and affiliated successively with Fairmount Lodge, No. 238, Red Level, Georgia; Harrison Lodge, No. 246, Henderson, Alabama; Andalusia Lodge, No. 434, Andalusia, Alabama; Carmichael Lodge, No. 548, Enterprise, Alabama; Batten Lodge, No. 801, Batten Cross Roads, Alabama; and

Sanford Lodge, No. 62, Sanford, Florida. A note from his son through the Secretary of the latter lodge written this month tells us that Bro. Bledsoe is enjoying good health.

4. Omar A. Hine, born March 15, 1839, now residing in Watertown, New York. He was made a Master Mason in Hermon Lodge, No. 500, Hermon, New York, on May 8, 1860, and on that date next month will be 75 years a Master Mason. He is enjoying excellent health, we are happy to say.

For the sake of the record, a man by the name of Alex Cantrell of Leona, Tennessee, born on February 10, 1822, (and still alive two years ago) claimed to have been made a Mason in a lodge in American Eagle Lodge, No. 28, F. A. A. M., at Anderson Court House, South Carolina, in 1844. We have been unable to check any portion of this record by using every means known to turn up this Masonic membership.

The longest record of Masonic membership known at the present time is that of James Bellows McGregor, who died at the age of 109 years on March 23, 1910. He was made a Master Mason in Samaritan Lodge of Salisbury, New Hampshire on May 7, 1827, affiliated with Mount Vernon Lodge, No. 15, Newport, New Hampshire, on Jan. 13, 1851, and was a member of the fraternity, therefore, for 83 years, 45 days.

Dr. Joseph S. Halstead, who died on September 13, 1925, at the age of 107 years, was made a Master Mason in Nelson Lodge, No. 107, Lexington, Kentucky, in 1842, later affiliating with Breckenridge

Lodge, No. 334, Breckenridge, Missouri. While we can definitely trace the fact on an old lodge return that Dr. Halstead was made a Mason in 1842, we have been unable to determine the exact date. Hence, although he may have been a Mason longer than Bro. McGregor, we cannot prove it and are forced to give Bro. McGregor first place and credit Dr. Halstead with 83 years, 0 days of membership.

The rest of the list will be given without Masonic record at all, although all are fully checked, and in my files. The age at death is shown in parentheses:

3—William E. Cook (103), 82 years 127 days, Rhode Island.

4—Josiah Stahl (98), 80 years 261 days, Indiana-Arkansas.

5—William Fitzhugh Buckner (102), 80 years 102 days, Missouri.

6—Gerald Andre Wyane Boers (99), 70 years 72 days, Belgium-New Zealand.

7—Adna Treat (103), 77 years 291 days, New York (Troy).

8—James B. Lathrop (104), 77 years 260 days, Indiana.

9—Col. James S. Wright (102), 77 years 87 days, Indiana.

10—Alfred Tannehill (99), 77 years 66 days, Ohio-South Dakota.

11—John Sedwick Akin (98), 76 years 90 days, Indiana.

12—Benedict Aldrich (98), 75 years 326 days, Rhode Island.

13—Frank James (103), 75 years 325 days, England.

14—Capt. John Sterling (97), 75 years 236 days, New York-Maryland.

15—Alfred Henderson (96), 75 years 109 days, Tennessee.

16—Bening Arnold (106), 75 years 90 days, England.

17—Alex Jeffrey (94), 75 years 52 days, Scotland.

18—John Heath (96), 75 years 46 days, England.

19—Thomas Neil (98), 75 years 0 days, New Hampshire.

Now let us see who are the oldest Thirty-Third Degree Scottish Rite Masons in the Northern Jurisdiction:

1—George W. Warvelle, Chicago, Illinois, Sept. 18, 1888.

2—Joseph W. Work, Boston, Massachusetts, Sept. 17, 1889.

3—Joseph H. Stcere, Lansing, Michigan, Sept. 17, 1889.

4—Omar A. Hine, Watertown, New York, Sept. 20, 1892.

5—Charles L. Hutchinson, Indianapolis, Indiana, September 20, 1892.

Three of these illustrious brethren it has been my good fortune to be personally acquainted with for a number of years.

We are now in the process of checking the most remarkable record that has yet come to our attention, one Charles McCue, who died near Ingersoll, Ontario, Canada, on May 5, 1870, at the age of 112 years. He affiliated with St. John's Lodge, No. 68, A. F. & A. M., G. R. C., at Ingersoll on August 7, 1862, at the age of 104 years. At the time he stated he was made a Mason in 1776 in Ballinderry Lodge, No. 404 (now 326), of County Antrim, Ireland. If this latter statement can be proved we will have a record of a man who was a Freemason for more than 94 years—almost inconceivable.

While the question as to who is the world's oldest Mason is ever open for re-adjustment, we believe that the above list will stand the test of many years standing.

On The Square

*It matters not whate'er your lot
Or what your task may be,
One duty there remains for you,
One duty stands for me.
Be you a doctor skilled and wise,
Or do you work for wage,
A labourer upon the street,
An artist on the stage;
One glory still waits for you,
One honour that is fair,
To have men say as you pass by,
"That fellow's on the square."*

*Ah, here's a phrase that stands for much,
'Tis good old English, too,
It means that men have confidence
In everything you do.
It means that what you have you've earned,
And that you've done your best,
And when you go to sleep at night,
Untroubled you may rest.
It means that conscience is your guide,
And honour is your care;
There is not greater praise than this:
"That fellow's on the square."*

*And when I die I would not wish
A lengthy epitaph;
I do not want a headstone large,
Carved with fulsome chaff.
Pick out no single deed of mine,
If such a deed there be,
To 'grave upon my monument,
For those who come to see.
Just this one phrase of all I choose,
To show my life was fair:
"Here sleepeth now a fellow who
Was always on the square."
—"The Freemason," London.*



APRIL ANNIVERSARIES

DECEASED BRETHREN

William Schaw, author of the Schaw "Statutes" issued in 1598 and found in the earliest known records of the Lodge of Edinburgh (St. Mary's Chapel), the oldest existing Masonic lodge in the world today, died at Dunfermline, Scotland, April 18, 1602.

Cornelius Harnett, Deputy Provincial Grand Master of North Carolina and 1st Governor of that state, was born near Edenton, N. C., April 20, 1723, and died in a British prison at Wilmington, N. C., April 20, 1781.

Col. Richard Butler, Revolutionary officer, was born in Dublin, Ireland, April 1, 1743, and on April 14, 1779, was initiated in Lodge No. 2, Philadelphia, Pa., passed 6 days later, and raised on April 27.

Maj. Gen. Richard Gridley became a Mason in St. John's Lodge, Boston, April 4, 1746, and eventually became Grand Master of Massachusetts.

James Monroe, 5th U. S. President, was born in Westmoreland County, Va., April 28, 1758, and received the Masonic degrees in Williamsburg (Va.) Lodge No. 6 while attending William and Mary College.

Israel Smith, Governor of Vermont (1807-08) and prior to that U. S. Senator from that state, was a member of Center Lodge No. 6, Rutland, Vt., and was born at Suffield, Conn., April 4, 1759.

Samuel H. Parsons, Revolutionary officer and one of the first judges of the Supreme Court, Northwest Territory, Ohio, was one of the original members of American Union Lodge in Apry, 1776.

Henry Clay, Grand Master of Kentucky (1820-21) and Secretary of State under President John Q. Adams (1825-29), was born at "The Slashes," Hanover Co., Va., April 12, 1777.

William R. King, 13th U. S. Vice President (1858) and for many years U. S. Senator from Alabama, was born in Sampson County, N. C., April 7, 1786, and died at Cahawba, Ala., April 18, 1853. He was a member of Phoenix Lodge No. 8, Fayetteville, N. C.

Col. John Mitchell, 1st Grand Commander of the Scottish Rite Supreme Council, U. S. A. (1801-16), received the 33rd degree, April 2, 1795.

Louis Kossuth, Hungarian patriot and member of Cincinnati (Ohio) Lodge No. 133, was born at Monok, Hungary, April 27, 1802.

Joseph Bonaparte, Grand Master of France, was initiated by a commission of eminent Masons at the Tuilleries in April, 1805.

Caleb B. Smith, Secretary of the Interior under President Lincoln, and Grand Master of Indiana, was born at Boston, April 16, 1808.

Stephen A. Douglas, who lived in 1860, opposed Abraham Lincoln for the Presidency while U. S. Senator from Illinois, was born at Brandon, Vt., April 23, 1813, and was a member of Springfield (Ill.) Lodge No. 4.

Gen. Zebulon M. Pike, discoverer of Pike's Peak and a member of Lodge No. 3, Philadelphia, died April 27, 1813, as a result of wounds received during an attack on York in Upper Canada.

James Knox Polk, 11th U. S. President, received the Royal Arch Degree in Lafayette Chapter No. 4, Columbia, Tenn., April 14, 1825.

Benjamin F. Tracy, Secretary of the Navy under President Harrison and a member of Friendship Lodge No. 153, Owego, N. Y., was born in that town, April 26, 1830.

Chauncey M. Depew, U. S. Senator from New York (1899-1911), was born at Peekskill, N. Y., April 23, 1834, and died at New York City, April 5, 1928. He was a 33rd degree member of the Northern Jurisdiction.

Gen. John Tipton, the "Ensign Hero" of Tippecanoe and U. S. Senator from Indiana (1832-39), died at Logansport, Ind., April 5, 1839. He served two terms as Grand Master of that state.

John Smith, Masonic philanthropist, was born April 18, 1850, at Bolton, Lancashire, Eng., and became a member of Mt. Moriah Lodge No. 155, Philadelphia. During his lifetime he gave \$600,000 to found and endow a Masonic Home for Boys under the Grand Lodge of Pennsylvania, and in his will left over \$1,000,000 to this grand lodge for its Masonic homes.

Joseph Jefferson, famous actor, was initiated and passed in Concordia Lodge No. 13, Baltimore, Md., April 6, 1857, three days later being raised. His death occurred at Palm Beach, Fla., April 23, 1905.

James A. Garfield, 20th U. S. President, received the Royal Arch Degree in Columbia Chapter No. 1, Washington, D. C., April 18, 1866.

William F. Cody (Buffalo Bill), famous Indian Scout, was passed in Platte Valley Lodge No. 32, North Platte, Nebr., April 2, 1870.

Frank Craig, Active Member in Oklahoma of the Southern Supreme Council, was born at Ghent, Ky., April 29, 1870, and on April 24, 1902, received the 32nd degree at Guthrie.

Gen. Thomas H. Benton, who during the Civil War saved the home of General Albert Pike from being destroyed by Union troops, died at St. Louis, Mo., April 10, 1879. He was Grand Master of Iowa (1860-63).

Melville R. Grant, dean of the Southern Supreme Council (1931), became a Royal Arch Mason in Keystone Chapter No. 22, Independence, Kans., April 15, 1881.

Sir Robert H. H. Baird, publisher and owner of the *Belfast Telegraph*, was knighted in Ulidia Preceptory No. 88, Belfast, in April, 1889.

Charles B. Aycock, Governor of North Carolina (1901-05), was raised in Wayne Lodge No. 112, Goldsboro, N. C., April 4, 1892. His death occurred April 4, 1912.

Theodore Roosevelt, 26th U. S. President, became a Master Mason in Matinecock Lodge No. 806, Oyster Bay, N. Y., April 24, 1901. On April 14, 1906, he laid the cornerstone of the House of Representatives Office Building with Masonic ceremonies.

Augustus Thomas, known as the "Dean of American playwrights," became a Scottish Rite Mason in New York City April 26, 1907, and attained the 33rd degree in the Northern Jurisdiction.

William Howard Taft, 27th U. S. President, affiliated with Kilwinning Lodge No. 356, Cincinnati, Ohio, April 14, 1909.

William N. Doak, Secretary of Labor under President Hoover, received the 32nd degree at Alexandria, Va., April 25, 1919.

LIVING BRETHREN

Edwin Markham, poet, writer and lecturer, was born April 23, 1852, at Oregon City, Ore., and was initiated in Anacia Lodge No. 92, Coloma, Calif.

Willis Van Devanter, Associate Jus-

tice of U. S. Supreme Court, was born at Marion, Ind., April 17, 1859, and is a member of the Scottish Rite Bodies at Cheyenne, Wyo.

J. Thomas Heflin, former U. S. Senator from Alabama, was born at Louisa, Ala., April 9, 1869, and received the 32nd degree at Washington, D. C., April 20, 1923.

John W. Davis, former Ambassador to Great Britain, was born at Clarksburg, W. Va., April 13, 1873, and is a member of the Scottish Rite Bodies at Wheeling.

Brig. Gen. Frank T. Hines, Director of the U. S. Veterans' Administration, was born at Salt Lake City, Utah, April 11, 1879, and is a member of Temple-Noyes Lodge No. 32, Washington, D. C.

Frank B. Kellogg, Secretary of State in the Coolidge Cabinet, was passed in Rochester (Minn.) Lodge No. 21, April 19, 1880.

Rudyard Kipling, famous English author and poet, was initiated in Lodge "Hope and Perseverance" No. 782, Lahore, Punjab, India, April 5, 1886.

Andrew D. Agnew, Grand Master of Knights Templar, U. S. A., and Deputy in Wisconsin for the Northern Supreme Council, became a member of Wisconsin Council No. 4, R. & S. M., April 24, 1895.

Theodore G. Bilbo, U. S. Senator from Mississippi and former Governor of that state, was made a Mason in Claiborne Lodge, No. 293, Nashville, Tenn., April 17, 1899.

James B. A. Robertson, former Governor of Oklahoma, was passed in Chandler (Okla.) Lodge No. 58, April 7, 1900, and on April 23, 1903, received the 32nd degree at Guthrie.

Alexander B. Steuart, former Deputy in Northern Florida of the Southern Supreme Council, received the 32nd degree at Tampa, April 10, 1915.

Theodore A. Walters, 1st Assistant Secretary of the Interior in the present Cabinet, received the 32nd degree at Boise, Idaho, April 18, 1918.

Edward E. Spafford, Past National Commander of the American Legion, was raised in Delta Lodge No. 451, Brooklyn, N. Y., April 15, 1924.

George E. Akerson, former personal secretary to President Hoover, and now a film executive, became a Shriner at Washington, D. C., April 29, 1929.

Franklin D. Roosevelt, U. S. President, was made a Tall Cedar "at sight" in Greenwood Forest No. 81, Tall Cedars of Lebanon, Warwick, N. Y., April 25, 1930.

Fred M. Nye, Past Grand Master of Utah, was knighted in El Monte Commandery, Ogden, Utah, April 30, 1934.

CHILDS HEADS P. OF J.

Edwin O. Childs, former mayor of Newton, Friday, April 13, was elected sovereign prince of Giles Fonda Yates, Princes of Jerusalem, Ancient Accepted Scottish Rite of Freemasonry in the Masonic temple, Boston. He was inducted by Ill. Frederick W. Hamilton, 33d deputy of the Rite for the state of Massachusetts. Ill. Robert D. Webster, 33d, assisted as master of ceremonies.



EDWIN O. CHILDS

Others elected and appointed were Claude L. Allen, of Melrose, high priest; Frank L. Cushing of Braintree, senior warden; Frank E. Buxton, 33d, of Braintree, treasurer and hospitaler; Joseph W. Work of Boston, secretary; Ralph G. Curtis of Swampscott, junior warden; Whitfield W. Johnson of Somerville, master of ceremonies; Kenneth F. Swain of Lynn, master of entrances; Arthur A. Sondheim of Brookline, captain of the guard; Thomas H. Bond, tyler.

The degree work was performed by the Lowell council, Princes of Jerusalem, James A. Grant, sovereign prince.

TO TRAVEL—NOT TO ARRIVE

In an inspiring address before the Grand Royal Arch Chapter, the Grand High Priest Jesse E. Ames delivered a message packed with sound advice. Out of a depth of Masonic experience almost unparalleled in the Commonwealth, the words of this excellent brother deserve recognition and remembrance.

Among other things he said: "What is the purpose, what is the goal of all Masonry? An institution whose fundamentals have come down to us from an unknown time. It is to travel—not to arrive. As individuals

we come and go. The institution lives ever on and is constantly renewed. New vitality, new personalities, new life enter every year, as it is entering here today, and the great purpose is to travel together.

"The journey will not always be bright and sunny; sometimes the road will be rough and rugged; but we travel it together and we find growing by the roadside, flowers of friendship all along the way.

"What we are today, what we will become tomorrow, is predicated upon and influenced by our associations as we travel, and our present is the product of a past reaching back into the unknown.

"And so has been builded that great influence throughout the civilized world that we call Masonry, and there has not yet been found any other successful way to build it.

"The Landmarks, the Usages, the Customs and the Lessons coming down to us from that Ancient past are our Rule and Guide."

If all his hearers and our readers would keep these thoughts in mind the Capitular Craft and men generally would have a sounder conception of one of the great missions of Freemasonry.

VISITS DELAWARE

Melvin M. Johnson, sovereign grand commander of the Supreme Council, 33°, A.A.S.R.N.M.T., was given an official reception Thursday afternoon, April 25, upon the occasion of his visit to Wilmington, Delaware. He was accompanied by William D. Wolfs, Keel, active member of the Supreme Council from New Jersey.

Felicitations followed a meeting of unusual interest and the remarks of the illustrious Massachusetts brother emphasized, as they always do, the opportunity of Freemasonry for service.

N. H. 32D DEGREE

MASONS MEET
More than 1000 32d degree Masons gathered on Thursday, April 25, for the 71st annual Fast day convocation of the New Hampshire consistory. The two-day convocations opened with the conferring of the 14th degree in the afternoon and the work of the 18th degree, Knight of Rose Croix, in the evening. Past Most Wise Master Stephen W. Bastow presided at the degree work in the evening, and Master Clarence E. Whitney was in charge of the afternoon work.

Featuring the fast day program was the conferring of the 32d degree in full uniform at the evening session in charge of Commander in Chief Eaton D. Sargent. At the afternoon session the 27th degree was conferred in charge of Arthur M. Dunstan.

HOME BEQUEATHED \$25,000

Bro. John E. Lewis, 32°, K. C. C. H., a resident of Kalispell, Montana, and grand senior warden of the Grand Lodge of Montana, died December 7, 1934. He bequeathed \$25,000 to the Montana Masonic Home, and a like amount to the Montana Grand Chapter Order of Eastern Star.

BROOKLINE MAN HEADS

ROSE CROIX CHAPTER

Frank A. North of Brookline, Massachusetts, an attorney, was unanimously elected most wise master of Mount Olivet chapter, Rose Croix, Ancient Accepted Scottish rite of freemasonry, at the annual assembly, Friday, April 19. He was inducted into office by Frederick W. Hamilton, deputy of the rite for Massachusetts, with Robert D. Webster, master of ceremonies.

Others inducted were Walter L. McCammon of Newton, senior warden; Harold W. Sprague, Brockton, junior warden; John H. Joy of Winchester, orator; Frank E. Buxton, treasurer and hospitaler; Joseph W. Work, secretary; Rutherford E. Smith of Newton Centre, master of ceremonies; Robert J. McKechnie of Taunton, captain of the guard; Thomas H. Bond, tyler, and Edward W. Phillips of Swampscott, trustee for three years.

BORN A FREEMASON?

The only man in the world who could claim the distinction of having attended a Masonic meeting on the day he was born, died October 14, 1934, at Bangor, County Down, Ireland. He was John Megraw. He was born 74 years ago, while his father, a Masonic Worshipful Master, was conducting a lodge meeting in an adjoining room of his home. Before the meeting was adjourned the newborn infant was carried where his arrival was hailed by the ried into the lodge room by his father, members.—*The Compass*, West Haven, Conn.

FUNCTIONS OF FREEMASONRY

Masonry does not exist to combat any particular evil, to solve any special problem, to advance any particular cult, or to propagate any precise dogma in the outer world. It does not claim to possess any patent pill for the evils of humanity, nor does it propose to build an Utopian state of political freedom and economic happiness. It is not for social fellowship, although that forms and in many quarters forms too prominent a part of it. It is not constituted for the exercise of benevolence only, although that occupies no insignificant place, both in its precepts and its practices. It teaches no science, yet

science holds an important position in it. It favors no philosophic school, yet a profound philosophy permeates its system of symbolism. It instructs in no special art, yet in it all arts are honored. It has no religious creed, yet religion forms its foundation and crowns its pinnacles. It is not the product of any age, nor the work of any nation. It is the evolution and growth of centuries, and has received contributions from many diverse races and peoples.—A. S. McBRIDE, *Glasgow, Scotland*.

LAW OF COMPENSATION

An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it whole; as spirit, matter; subjective, objective; motion, rest; yea, nay. Every excess causes a defect; every defect an excess. Every sweet hath its sour; every evil its good. For everything you have missed you have gained something else; and for everything you gain you lose something. Every secret is told, every crime is punished, every virtue rewarded; every wrong redressed in certainty and silence. Give and it shall be given you. Curses always recoil on the head of him who imprecates them. If you put a chain around the neck of a slave, the other end fastens around your own. A man cannot speak but he judges himself. — RALPH WALDO EMERSON.

BRINGS MEN TOGETHER

On the field of battle, in the solitude of the uncultivated forests, or in the busy haunts of the crowded city, they have made men of the most hostile feelings, and most distant religions, and most diversified conditions, rush to the aid of each other, and feel a social joy and satisfaction that they have been able to afford relief to a brother Mason. — BENJAMIN FRANKLIN.

Dr. G. M. Gray, District Grand Master (Masonic) of Nigeria, recently told a London lodge that Nigeria has a population of 20,000,000, being the largest of the Crown colonies. Within this area there are 17 lodges under the English, 6 under the Scottish, and 2 under the Irish constitutions. Only about 2,000 Europeans live there, and to consecrate a lodge last year Dr. Grey had to travel 3,000 miles.

OBLIGATORY DAY

The Grand Lodge, A. F. & A. M., of Iowa, has established the practice of calling special communications of the various lodges of that jurisdiction on a given day each year. To Iowa Masons it is known as Obligatory Day, the

purpose of which is to graphically remind each Mason of his duty to the fraternity.

On Monday, March 11, five lodges held a joint meeting in the new Masonic Temple at Davenport, at which about 700 were present. Following the exemplification of the first degree, the assemblage was addressed by the Rev. W. H. Upton, Mr. A. I. Naumann and Mr. Louis Block, a local attorney and sovereign grand inspector general of the Southern Supreme Council, Scottish Rite, in the State of Iowa. The subjects were, respectively, the Bible, the Square and the Compass.

TWO HUNDREDTH ANNIVERSARY OF FREEMASONRY IN SWEDEN

Two hundred years ago, during 1735, the first Freemasons' Lodge was founded in Sweden by Count Wrede-Sparre. A direct descendant of this lodge, through the "St. Jean Auxiliaire" Lodge, is the Stockholm Craft Lodge "Den Nordiska Forsta" (the first of the north).

Though the bicentenary jubilee was celebrated on the annual festival day of the Stockholm Craft Lodge on January 28, 1935, and was attended by representatives from other Swedish lodges and distinguished members from the grand lodges of England, Scotland, Ireland, Holland, Denmark and Norway, the Stockholm Lodge will further commemorate the 200th anniversary of the founding of Masonry in that country.

A story of the founding and growth of Freemasonry in Sweden has been written and published in both a de luxe and in ordinary form. It consists of five chapters richly illustrated. The last chapter presents biographical sketches of the twelve masters who during the past 200 years have presided over the lodge. Among them are King Charles XIII, who was master from 1799 to 1818, General Count Yakol de la Gardie and Rear-Admiral Arvid Lindman, late Prime Minister and Minister of Foreign Affairs of Sweden.

FAVORS PRESENT RITUAL

Over 1,000 Masons were in attendance at the annual meeting of the Provincial Grand Lodge of Middlesex, which took place in Freemasons' Hall, March 27, 1935. The Duke of York, who is the grand master of that Province and second son of the reigning King of England, presided. He also presided at the annual dinner of the lodge at which over 600 brethren were present. In the course of his remarks at the dinner, he commented on the useful undertakings of his Masonic Prov-

ince. He complimented the Masonic ritual work, of which it had been his pleasure to see and learn. He disagreed with those Masons who hold that the constant practice of the ritual is a vain repetition of words. He contended that such practice caused the moral lessons in the ritual to "sink deeply into the minds of all Freemasons." "They engender," he continued, "enthusiasm for uprightness and fair dealing and a determination to devote oneself to his fellow-creatures by implanting an earnest desire to afford succor to those who suffer or are unfortunate."

A MASONIC TRIBUTE

Major George F. Unmacht, 32°, editor of the Official Bulletin of the National Sojourners, that body of Masons of our national defense, and now its secretary-treasurer, has served two years and three months in the Hawaiian Islands. He leaves shortly for his new station at Pittsburgh, Pa., and is expected to arrive there about April 20. His mailing address will be P. O. Box 1822, New Post Office Building.

A splendid tribute was accorded Major Unmacht on the evening of February 28, when the Honolulu Scottish Rite Bodies, at their annual meeting, presented him a beautiful Koa wood polished bowl with a silver plaque. On this occasion his Masonic services while on the Islands were recalled by appreciative remarks of his brethren of those bodies.

ALEXANDER G. BOWDITCH

Columbian Lodge, Boston, Feb. 26, 1864.

Veterans Medal, 1927.

Died January 14, 1935.

"To be successful and original in business, in music, in friendship and to have lived on the whole happily for ninety-six years is no small accomplishment. All that is best in the New England character was exemplified by Alexander Granville Bowditch. He took a justifiable but withal modest pride in his career, in his trusteeship of no less than eight estates without the loss of a penny. Almost invariably he had something kind and pleasant to say of others—a charming trait. He loved children. Though stern, he was a just, kind and considerate head of a household. Keen and interested in every day affairs, he was a wonderfully accurate judge of men and events to the very last. He was religious and among other manifestations of this quality sometimes when alone in his room could be heard praying aloud for his father and mother, a prayer indescribably touching to hear from this venerable man.

"He liked and enjoyed in honesty and

temperately all the good things of life. In person he was unusually handsome, his hair abundant, his features regular and manly, he was slender, his carriage pleasantly jaunty and cheerful. We, his friends, shall miss him. To quote from Hawthorne his life "betokened the cheeriness of an active temperament finding joy in its activity and therefore rendering it beautiful; it was a New England trait—the stern old stuff of Puritanism with a gold thread in the web." G. M. S.

"TRAVELING" BIBLE

REPOSES IN MASONIC

NATIONAL MEMORIAL

On the morning of October 22, 1909, Equity Lodge No. 878, of Chicago, Ill., started on its journey to other lodges a Bible, Masonry's great light. One hundred blank pages were bound in the center of this Bible. When the blank pages were filled with entries of 100 lodges, it was to be returned from whence it was started. It was first escorted to the altar of Yeatman Lodge No. 162, Cincinnati, Ohio, by members of Equity Lodge and thence to Mystic Lodge No. 405, Dayton, Ohio, by members of Yeatman Lodge, and so on until it was formally received and reposed on the altars of 92 lodges of 48 jurisdictions, and on the altars of 8 grand lodges. At the conclusion of its journey of a quarter century, the Bible was officially closed to signers on October 22, 1934, in a ceremony at Equity Lodge.

The traveling Bible now reposes in the George Washington Masonic National Memorial at Alexandria, Va. It was formally presented to the Memorial on February 22, 1935, by a committee of Equity Lodge during the annual memorial meeting in that city.

MASONIC NOTES

A conference of the Supreme Councils, Scottish Rite of Freemasonry, of the world, will be held in Brussels, Belgium this year. The meetings will be opened June 15, and continue through June 19.

The Southern and Northern Supreme Councils of the United States will be represented by three active members each, including Grand Commanders John H. Cowles and Melvin M. Johnson.

Accompanying Grand Commander Cowles, of the Southern Supreme Council, will be Thomas J. Harkins, grand orator and active member in North Carolina, and Robert S. Crump, first grand equerry and active member in Virginia. Accompanying Grand Commander Johnson, of the Northern Supreme Council, will be John S. Wallace, Lieutenant Grand Commander

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Among the bequests left by former United States Senator Joseph Simon, 33°, of Portland, Ore., were \$1,000 to the Portland Scottish Rite Bodies to establish a Masonic library, and \$2,500 to the Portland Unit, Shriners' Hospitals for Crippled Children.

A new lodge, Adelaide No. 650, was constituted last June under the Provincial Grand Lodge of Antrim, Ireland. The new lodge will meet in Masonic Hall, College Square North, Belfast. The records disclose that beginning the first of the year the number of lodges in that jurisdiction was 207, with a total membership of 13,543.

The Duke of Connaught and Strathearn, Grand Master of the United Grand Lodge of England, celebrated his 61st anniversary as a member of the Masonic Fraternity on March 24, 1935. The ceremony of initiation was performed by his brother, the then Grand Master and Prince of Wales, afterwards King Edward VII, in 1874.

The United Grand Lodge of England maintains three outstanding charitable activities: the Royal Masonic Institution for Girls, the Royal Masonic Institution for Boys and the Royal Benevolent Institution. The first was established in 1788, the second in 1798 and the third in 1842. They are largely maintained from donations reported at festivals held annually by each institution.

The first one, sometimes called "Old People's" festival, for the year 1935 was held Thursday, March 7. Sir Cecil A. Cochrane, Provincial Grand Master for Northumberland, presided. He was directly assisted by 3,344 stewards who brought in sums totaling over £102,272. This amount will go toward the care of over 2,200 Masons and widows during the forthcoming year.

The Institution for Girls will hold its festival Wednesday, May 8, 1935. Col. W. F. Wiley, Provincial Grand Master for Warwickshire, will preside. On June 12 the festival for the Institution for Boys will be held, with Major Cuthbert Leicester-Warren, Provincial Grand Master for Cheshire, presiding. Over 2,700 boys and girls, about equally in number, are now receiving benefits from these two institutions.

George H. Keyes, 33°, a resident of Ellendale, N. D., for over a half century, passed away in Los Angeles, Calif., Wednesday, March 6, 1935.

Mr. Keyes was born at Lake Mills,

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Wis., April 12, 1845. A student of Lawrence University of that state, he enlisted in the Union Army at the age of nineteen and served until the close of the war.

At the time of his death Mr. Keyes was ranked as one of the oldest Masons in North Dakota. He was Past Grand Master of the Grand Lodge of North Dakota, and was active in other bodies of the Fraternity, having been a 33rd Degree Honorary of the Scottish Rite for 37 years.

To be made a Mason at an advanced age is an event unique in the annals of the Fraternity. However, that was the experience of the Rev. Pascal Harrower, Rector Emeritus of the Church of the Ascension, and Canon of the Cathedral of St. John the Divine, of New York City, at the age of 83. Though always wishing to become a Mason, he did not take steps in that direction until some three months ago when he was raised in Tompkins Lodge No. 471, Stapleton, Staten Island, N. Y.

Using the Bible upon which he took the Master's obligation twenty-eight years ago at Vera, Texas, Mr. M. J. Spinks, senior Past Master of Landmark Lodge No. 1168, conferred the Master Mason Degree upon his son, James Alvah Spinks, March 18, 1935. Mr. R. C. Spinks, the boy's uncle, was present and conferred the second section of the degree. He conferred the Master Mason Degree on his brother, Mr. M. J. Spinks, at Vera, which was the first to be conferred in that Lodge when it was first organized. During the intermission between the first and second sections, Mr. M. J. Spinks presented the Lodge a Texas flag. He is a member of the Scottish Rite Bodies at Dallas.

Freemasonry is making progress in the Burmah District of India, where from 13 lodges in 1909 the number had increased to 20 in 1934.

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England for 1935 will be held in Manchester, England, September 4, at the invitation of the Provincial Grand Master, East Lancashire. This Communication will have been the fourth to have been held out of London. The previous out-of-London meetings were held respectively at Liverpool in September, 1923, at Birmingham in 1928, and at Newcastle-upon-Tyne in 1934.

H. W. Lashorn, only surviving charter member of the Scottish Rite Bodies of Livingston, Mont., is thought by some to have been a 33rd degree Mason longer than anyone else in the Southern Jurisdiction. He joined the Rite in that state in 1888 at the age of thirty-two, and received the 33rd degree in February, 1896.

When the Lodge of Perfection was instituted at Livingston, he became its first treasurer. As other bodies were added, he was made their treasurer, which position he still holds.

With much ceremony the Grand Orient of Belgium installed their new Grand Master, Mr. Eculisse, on April 29. A banquet was served later, at which Mr. Louis Doignon, Grand Master of the Grand Lodge of France, delivered one of the principal addresses.

At a special and regular meeting of Kanawha Lodge No. 20, Charleston, W. Va., on March 18, Masons were present from 44 lodges. West Virginia was represented by 24, and 13 other states by 20 lodges. For an inland city, this diverse representation forming an attendance of 288 is unusual.

The Supreme Council, Ancient and Accepted Scottish Rite of the Southern Jurisdiction, received a communication from a Danish organization claiming to be a legally constituted Lodge of Masons with headquarters at 33 Smalagade, Copenhagen. The National Grand Lodge of Denmark through its secretary informs the Southern Supreme Council that in November, 1931, it received a request from this lodge for recognition which was denied at that time and will continue to be denied should it be made again.

It was stated at the Quarterly Communication of the United Grand Lodge of England on March 6, 1935, that special facilities for viewing the Masonic Peace Memorial terminated December 31, 1934. However, the grand lodge secretary will arrange for parties of brethren to view the building at convenient times on any weekday except Saturday. Application should be made to him at Freemasons' Hall in ample time.



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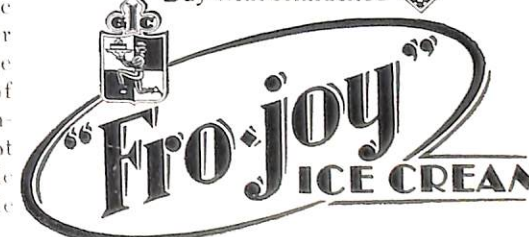
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NOW WHAT?

Smith: I'm scared to death. I just got a letter from a man who says that if I don't leave his wife alone he'll shoot me.

Jones: That's nothing to get scared about, just leave his wife alone.

Smith: I know, but he didn't sign his name.

TRUE LOVE BY PHONE

"Hello, Alice, this is Herb. Do you still love me?"

"Of course I do, dear."

"I thought so, you dirty little flirt. This isn't Herb, it's John."

"Well, you big fish: This isn't Alice, it's Mary."

APT COMPARISON

An American in England was giving some illustrations of the size of his country.

"You can entrain in the state of Texas at dawn," he said impressively, "and twenty-four hours later you'll still be in Texas."

"Yes," said one of his English listeners, "we've got trains like that here, too."

DID HE?

At a cross-roads in a German forest, so the latest story goes, a young German Jew recently saw two cars approaching at right angles.

With great presence of mind he raised his hand and enabled one of them to stop.

It contained the Fuehrer. Beckoning the young man to come forward, Herr Hitler said: "By your presence of mind you have saved the life of the Chancellor. What would you like me to do for you?"

The Jew thought for a moment. Then he said, "Don't tell father."

THE VENDETTA

First Woman—Well, I must be off. I've an appointment with mother.

Second Woman (giving an astonished laugh)—My dear, is it possible that you have a mother living?

First Woman (laughing in her turn)—Yes, oh, yes. And do you know, I don't believe she looks a day older than you.

NOT THE CRAFTSMAN

Two generations ago an indignant Bostonian rushed to Dr. Edward Everett's house. One of the local papers had published an article criticizing this man, and he was beside himself with rage. Should he demand a public apology or file suit for damages? Dr. Everett listened quietly, then interrupted: "What should you do? My dear sir, do nothing! Half the people who read that paper never saw that article. Half of those who did see it failed to read it. Half of those who read it did not understand it. Half of those who understood it did not believe it. Half of those who believed it were people of no consequence, anyway."

APPROPRIATE

Purchaser (selecting a wedding gift) "Yes, I rather like that. What is the title?"

Picture dealer: "The Coming Storm." It would make an ideal wedding present."

FILIAL KINDNESS

Mr. Smith had the habit of lighting his cigar after dinner, puffing it for a while, and then laying it down on the ash tray. Later he would relight it and finish his smoke. Often three or four unfinished cigars would be on the tray. One day his small son sitting nearby watched his father light one of the short variety, and said:

"How do you like that one, papa?"

"This, my son, is a very good cigar," replied the father, blowing long puffs into the air.

"I thought you'd like it, papa; I found it in front of the Baptist church."

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